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A CATECHISME

of



A CATECHISME of CHRISTIAN Religion.



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A CATECHISME OF Chriſtian Religion.

Queſtion.

1. *What is thy onely comfort in life and death?* — 1 *Lords day.*

Anſwer.

THat both in ſoule and bodya, whether I live or dieb, I am not mine owne, but belongc wholy unto my moſt faithfull Lord and Saviour Ieſus Chriſt, who by his precious d blood moſt fully e ſatisfying for my ſinnes, hath delivered f me from all the power of the Divell, and ſo preſerveth

a 1. Cor. 6. 19.20.
b Rom. 14. 7.8.9.
c 1 Cor. 3.23
d 1. Pe. 1. 18 19.
e 1 Ioh. 1. 7.
f 1 Ioh. 3 8 Heb. 2. 14. 15.

g Ioh. 6 39. 10. 28.29.
h Luc. 21. 18 Mat. 10.30.
i Rom. 8.28.
k 2 Cor. 1. 22. and 5.5.
l Rom. 8. 14 & 7.22.

me g that without the will of my heavenly Father, not ſo much as a haire h may fall from my head: yea all things muſt ſerve i for my ſafetie. Wherefore by his Spirit alſo he aſſureth me k of everlaſting life, and maketh l me readie, and prepared, that henceforth I may live to him.

2. Queſt. *How many things are neceſſarie for thee to know, that thou enjoying this comfort, maiſt live and die happily.*

m Luk. 24. 47. 1 Cor. 6. 10. 11. Tit. 3. 38.
n Ioh. 9. 41. Rom. 3. 10. 19.
o Ioh. 17. 3.
p Eph. 5. 8. 9. 10. 1 Pet. 2. 9. 10.

Anſ. Three m: The firſt, what is the n greatnes of my ſin and miſery. The ſecond, how I am delivered o from all ſinne and miſerie. The third, what thankes I owe p unto God for this deliverie.

THE FIRST PARTE, *Of the Miſerie of man.*

3. Queſtion.

2 *Lords-day.*

Whence knoweſt thou thy miſerie?

OUt of the Law. [a] a Ro. 3. 20.

4 Queſt. *What doth the Law of God require of us?* *Anſ.* That doth Chriſt briefly teach us, Matt. 22.

Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoule, with all thy minde, and with all thy ſtrength. [b] *This is the firſt and the great commandement, and the ſecond is like to this: Thou ſhalt love thy neighbour as thy ſelfe. On theſe two commandements hang the whole Law and the Prophets.* b Luk. 10. 27.

5 queſt. *Art thou able to keepe all theſe things perfectly?*

Anſ. No truly [c]: for by nature I am prone to the hatred of God, and of my neighbour [d].

c Ro. 3. 10. 1 Iohn 1. 8.
d Rom. 8. 7. Tit. 3. 3.

3 *Lords-day.*

6 queſt. *Did God then make man ſo wicked and perverſe?*

NOt ſo: but rather he made him good [e] and to his owne image [f], that is, endued with righteouſnes and true holynes, that he might rightly know God his Creator, & hartily love him, and live with him, bleſſed for ever, & that to laude and magnifie him. [g]

e Gen. 1. 31.
f Gen. 1. 26. 27. Col. 3. 10. Eph. 4. 24.
g Eph. 1. 6. 1 Cor. 6. 20

7 queſt. *Whence then ariſeth this wickednes of mans nature?*

Anſ. From the fall and diſobedience of our firſt parents Adam and Eve [h]: hence is our nature ſo corrupt, that we are all conceaved and borne in ſin [i].

h Gen. 3. 6. Rom. 5. 12. 18. 19.
i Pſa. 51. 5. Geneſ. 5. 3.

8 queſt. *Are we ſo corrupt, that*

we

we are not at all apt to doe well, and are prone to all vice.

Anſ. Indeed we are [k]: except we be regenerated by the Holy Ghoſt.[l]

k Gen. 6.5. Iob 14.4. & 15,14.16
l Iohn 3.5. and 15.4.5.

4 *Lords-day.*

9 qu. *Doth not God then injurie to man, who in the law requireth that of him, which he is not able to performe?* *Anſ.*

NO [m]. For God hath made man ſuch [n] a one, as he might performe it: But man, by the temptation [o] of the divell, & his owne ſtubburnnes, bereaved [p] himſelfe and all his poſteritie of thoſe divine graces.

m Ex. 34.7.
n Eph.4.24. Colo.3.10.
o Ge.3.4.7.
p Ro. 5. 12.

10 Queſt. *Doth God leave this ſtubburnnes & falling away of man unpuniſhed?*

Anſ. No [q]: but is angrie [r] in moſt dreadfull manner, as well for the ſins wherein we are borne, as alſo for thoſe which our ſelves commit, and in moſt juſt

q Pſal. 5. 5.
r Rom.1.18 Deu.28.15. Heb. 9.27.

judgement puniſheth them with preſent and everlaſting puniſhments, as himſelfe pronounceth: *Curſed be he that continueth not in all the words of the Law to doe them.* [f]

f Deut. 27. 26. Gal. 3. 10.

11 Queſt. *Is not God therefore mercifull?*

Anſ. Yea verily, he is mercifull [t], but ſo, that he is alſo juſt [v]. Wherefore his juſtice requireth [w], that the ſame which is committed againſt the moſt high majeſtie of God, ſhould alſo be recompenced with extreame, that is, everlaſting [x] puniſhments both of body & ſoul.

t Ex. 34. 6. v Ex. 20. 5. 2 Co. 6. 14. w Pſ. 5. 5. 7. x Gen. 2. 17 Rom. 6. 23

THE SECOND PART, *Of Mans Deliverie.*

12 Queſtion.

Seeing then by the juſt judgment of God, we are ſubject both to tempo-

5 *Lords-day.*

rall

rall and eternall puniſhments; is there yet any meanes or way remayning, vvhereby vve may be delivered from theſe puniſhments, and be reconciled to God?

Anſwer.

GOD will have his juſtice [a] ſatisfied: wherefore it is neceſſarie, that [b] we ſatisfie, eyther by our ſelves, or by an other.

a Ex. 20. 5.

b Rom. 8. 3.

13 Queſt. *Are vve able to ſatisfie by our ſelves?*

Anſ. Not a whit [c]. Nay rather, we do everie day [d] increaſe our debt.

c Iob 9. 2. 3. & 15. 14. 15. 16.

d Mat. 6. 12 Iſa. 64. 6.

14 queſt. *Is there any creature in Heaven or in Earth, which is onely a creature, able to ſatisfie for us?*

Anſ. None. For firſt, God will not [e] puniſh that ſinne in any other creature, which man hath

e Hebr. 2. 14. 18.

committed. And further, neither can that which is nothing but a creature, ſuſtaine the wrath of God againſt ſinne, and [f] deliver others from it.

f Pſ. 130.3. and 49.8.9.

6 Lords-day.

15 Queſt. *What manner of Mediator then and deliverer muſt wee ſeeke for?* *Anſ.*

g 1 Cor.15. 21. Rom.8. 3.

SUch a one verely, as is verie man,[g] & perfectly juſt,& yet in power above all creatures, that is, who alſo is very [h] God.

h Rom.9.5. Iſa.7.14.

16 qu. *Wherefore is it neceſſarie that he be verie man,and perfectly juſt too?*

Anſ. Becauſe the juſtice of God requireth, that the ſame nature of man which hath ſinned, doe it ſelfe [i] likewiſe make recompence for ſin: but he that is himſelf a ſinner, [k] can not make recompence for others.

i Rom.5. 12.15.

k 1 Pet. 3. 18. Iſa. 53. 11.

17 qu. *Why muſt he alſo be very God?*

Anſ.

Anſ. That he might by the power of his godhead [l] ſuſtaine in his fleſh the burden of Gods wrath, and might recover [m] and reſtore unto us that righteouſnes and life which we loſt.

18 qu. *And vvho is that Mediator, vvhich is together both very God, and a very perfect juſt man?*

Anſ. Even our Lord Ieſus Chriſt [n], who is made [o] to us of God wiſdome, righteouſnes, ſanctification and redemption.

19 qu. *Whence knovveſt thou this?*

Anſ. Out of the Goſpell, which God firſt made knowne in Paradiſe [p], and afterwardes did ſpread it abroad by the Patriarkes [q] and Prophets: ſhadowed it [r] by ſacrifices & other ceremonies of the law: and laſtly accompliſhed it [ſ] by his onely begotten Sonne.

20 queſt. *Is then ſalvation re-*

ſtored

l 1 Petr. 3. 18. Act. 2. 24. Iſa. 53. 8.
m 1 Ioh. 1, 2 Act. 10. 28. 2 Tim. 1. 10 Iohn 6. 51.
n Mat. 1. 23 1 Tim. 3. 16 Luke. 2. 11.
o 1 Cor. 1. 30.
p Gen. 3. 15.
q Gene. 22. 17, 18. and 28, 14. Rom. 1, 2. Hebr. 1, 1.
r Ioh. 5, 46. Heb. 10, 7, 8.
ſ Rom. 10, 4. Heb. 13, 8.

ſtored by Chriſt to all men, who periſhed in Adam? Anſ.

7 Lords-day.

NOT to all[t]: but to thoſe onely, who by a true faith are engraffed into him[v], and receive his benefites.

21 queſt. *What is faith?*

Anſ. It is not onely a[w] knowledge, whereby I ſurely aſſent to all things, which God[x] hath revealed unto us in his word, but alſo an aſſured[y] truſt or confidence kindled in my heart, by the Holy[z] Ghoſt, through the Goſpell,[a] whereby I am aſſuredly perſwaded, that remiſſion[b] of ſinnes, everlaſting righteouſneſſe[c] & life, is given not to others onely, but to me[d] alſo, and that freely through[e] the mercy of God, for the merites of Chriſt alone.

t Mat. 1.21. Iſa. 53.11.
v Ioh. 1.12. 13. Ro. 11.20. Heb. 10.39.
w Io. 6.69. Ioh. 17.3. He. 11.3.6.
x Ro. 2.18. 19.20.
y Ro. 4.16. 20.21. Iam. 1.8. Eph. 3.12.
z Ro. 1.16. 1 Co. 1.21. Act. 16.14. Mat. 16.17. Ioh. 3.5.
a Rom. 10. 14.17.
b Mat. 9.2.
c Rom. 5.1.
d Gal. 2.20.
e Ro. 3.24. 25 26.

22 queſt. *What are thoſe things*

vvhich

vvhich are neceſsarie for a Chriſtian man to beleeve?

Anſ. All things which are promiſed [f] us in the Goſpell: the ſumme whereof is briefly conteyned in the Creede of the Apoſtles; or in the Articles of the Catholike and undoubted faith of all Chriſtians.

[f] Io. 20. 31. Math. 28. 19. 20.

23 queſt. *Which is the Creede?*

I *Beleeve in God, the Father almightie, maker of heaven and earth.*

ij. *And in Ieſus Chriſt his onely Sonne our Lord.*

iij. *Which vvas conceived by the Holy Ghoſt: borne of the virgine Marie.*

iv. *Suffered under Pontius Pilate: vvas crucified, dead and buried: he deſcended into hel.*

v. *The third day he roſe again from the dead.*

vj. *He aſcended into heaven, and ſitteth at the right hand of God the Father almightie.*

vij. *From thence ſhall he come to judge the quick and the dead.*

viij. *I beleeve in the Holy Choſt.*

ix. *The Holy Catholike church: the Communion of Saints.*

x. *The forgivenes of ſinnes.*

xj. *The reſurrection of the body.*

xij. *And the life everlasting, Amen.*

8 *Lords-day.*

24 qu. *Into hovv many parts is this Creede divided?*

Anſ. Into three parts: The firſt is of the Eternall father & our creation g: The ſecond, of the Son & our redemption h: The third,

g Gen. 1.
h 1. Petr. 1, 18, 19.

of the

of the Holy Ghoſt, and our ſanctification. [i]

i 1 Pet. 1. 21. 22.

25 queſt. *Seeing there is but one* [k] *onely ſubſtance of God, vvhy nameſt thou theſe three, the Father, the Son, and the Holy Ghoſt?*

k Deu. 6. 4.

Anſ. Becauſe God hath ſo [l] manifeſted himſelfe in his word, that theſe three diſtinct perſons are that one true everlaſting God.

l Gen. 1. 26. Eſa. 61. 1. Marc. 3. 16. 17. 2 Cor. 13. 13. 1 Ioh. 5. 7.

OF THE FATHER.

9 *Lordsday.*

26 Queſt. *What beleeveſt thou, vvhen thou ſayeſt; I beleeve in God the Father almightie, maker of heaven and earth?* *Anſ.*

I Beleeve the everlaſting Father of our Lord Ieſus Chriſt, who [a] hath made of nothing heaven & earth, with all that are in them, who likewiſe upholdeth and [b] governeth

a Gen. 1. & 2. Pſ. 33. 6.
b Pſ. 115. 3. Mat. 10. 29. Heb. 1. 3. Ioh. 5. 17.

c Iob. 1.12. Rom. 8.15. 16. Galat. 4.5. Epheſ. 1. 5. 1 Iohn 3. 1.

eth the ſame by his eternall counſell & providence) to be my [c] God and my Father for Chriſtes ſake: and therefore I doe ſo truſt in him, and ſo relie on him, that I may not doubt, but he will provide all things

d Pſ. 55.22. Mat. 6. 26.

neceſſarie [d] both for my ſoule and bodie. And further whatſoever evils he ſendeth on me, in this troubleſome life, he

e Ro. 8. 28. f Ro. 10.12. g Mat. 6.26. & 7. 9. 10. 11.

will [e] turne them to my ſafetie, ſeeing both he is able to do it, as being [f] God almightie; and willing to doe it, as being [g] a bountifull Father.

10 *Lords-day.*

27 qu. *What is the Providence of God?* *Anſ.*

h Act. 17. 25. 26. 27. 28. i Heb. 1.3.

THE almighty power of God, everie where preſent, [h] whereby he doeth, as it were with his hand [i], uphold & governe heaven & earth, with all the creatures therein: So

that

that thoſe things which grow in the earth, as likewiſe raine [k] & drought, fruitfulnes [l] and barrainnes, meate and drinke, [m] health and ſicknes, [n] riches and povertie, in a word, all [o] things come not raſhly, or by chance, but by his fatherly counſel and will.

k Ier. 5. 24.
l Act. 14. 17.
m Iohn. 9. 3.
n Pro. 22. 2. Iob. 1. 21.
o Mat. 10. 29. 30. Eph 1. 11.

28 queſt. *What doeth this knowledge of the Creation & providence of God profite us?*

Anſ. That in adverſitie [p] we may be patient, and [q] thankfull in proſperitie, and [r] have hereafter our chiefeſt hope placed in God our moſt faithfull Father, being ſure, that there is nothing, which may [ſ] withdraw us from his love, for as much as all creatures are ſo in his power, that without his will they are not [t] able, not onely to doe any thing, but not ſo much as once to moove.

p Rom. 5. 3. Pſal. 39. 10.
q Deu. 8. 10 1 Theſ. 5, 18
r Rom. 5. 4. 5. 6.
ſ Rom. 8. 38 39.
t Iob. 1. 12. and 2. 6. Mat. 8. 31. Iſa. 10. 15.

OF THE SONNE.

Queſtion 29.

11 Lords-day.

Why is the Sonne of God called Ieſus, *that is, a Saviour?* Anſw.

a Mat. 1, 21.

BEcauſe he ſaveth us from all our [a] ſinnes: neither ought any ſafety to be ſought for from any other, nor [b] can elſewhere be found.

b Act. 4, 12.

30 queſt. *Doe they then beleeve in the onely Saviour Ieſus, who ſeeke for happines & ſafetie of the Saints, or of themſelves, or elſewhere?*

Anſ. No: For although in word they boaſt themſelves of him, as their Saviour, yet indeed they denie the onely Saviour [c] Ieſus.

c 1 Cor. 1, 13, 31. Gal. 5. 4.

For it muſt needs be that either Ieſus is not a perfect Saviour, or that they, who embrace him as their Saviour with a true faith, poſſeſſe all things in

him,

him, which [d] are required unto ſalvation.

31 qu. *Why is he called* Chriſt, *that is, anointed?* *Anſ.*

BEcauſe he was ordained of the Father, and anointed [e] of the Holy Ghoſt, the [f] chief Prophet and Doctor: who hath opened unto us the ſecret counſail, and all the will of his Father concerning our redemption: And the High Prieſt, [g] who with that one onely ſacrifice of his bodie, hath redeemed us, and doth continually make [h] interceſſion to his Father for us. And a [i] King, who ruleth us by his word and ſpirit, and defendeth and [k] maintaineth that ſalvation, which he hath purchaſed for us.

32 queſt. *But why art thou called a Chriſtian?*

Anſ. Becauſe through faith I am

d Heb. 12. 2 Iſa. 9. 5, 6. Col. 1, 19. 20.

12 *Lords-day*

e Heb. 1, 9.
f Deut. 18. 18. Act. 3. 22. Ioh. 1, 18. and 15, 15. Mat. 11, 27
g Pſ. 110, 4. Hebr. 7, 21. and 10, 14.
h Rom. 8, 34.
i Pſal. 2, 6. Luke 1, 33,
k Mat. 28, 18. Ioh. 10, 21.

a [m] member of Iesus Christ, and partaker [n] of his anointing, that both I may [o] confesse his name, and present my selfe unto him a lively [p] sacrifice of thankfulnes, & also may in this life fight against sinne [q] & Sathan, with a free and good conscience, and afterward enjoy an everlasting kingdom [r] with Christ, over all creatures.

m 1 Cor. 6. 15.
n 1 Ioh. 2. 27. Ioel. 2. 28.
o Mat. 10. 32.
p Ro. 12. 1. Apo. 1, 6.
q Ephe. 6. 11. 12. 1 Tim. 1, 18, 19.
r 2. Tim. 2. 12.

13 *Lords-day.*

33 Queſt. *For what cauſe is Chriſt called, The onely begotten ſonne of God, when we alſo are the ſonnes of God?* *Anſ.*

BEcauſe *CHRIST* alone is the coeternall and naturall Sonne of the eternall [a] Father, and we [b] are but ſonnes adopted of the Father, by grace, for his ſake.

a Ioh. 1, 1 Heb. 1, 2.
b Rom. 8. 15. 16, 17. Eph. 1. 5. 6.

34 queſt. *Wherefore calleſt thou him, Our Lord?*

Anſ. Becauſe he redeeming and

ran-

ranſoming both our body and ſoule from ſinnes, not with gold nor ſilver, but with his precious blood, & delivering us from all the power of the divell, hath ſet us [c] free to ſerve him.

[c] 1 Pet. 1, 18 19. 1 Cor. 6. 20.

14 *Lords-day.*

35 Queſt. *What beleeveſt thou, when thou ſayſt, He was conceived by the Holy Ghoſt, and borne of the Virgine Marie? Anſ.*

THat the ſonne of God, who is [d] & continueth true and everlaſting [e] God, [f] tooke the very nature of man, of the fleſh & [g] blood of the Virgin Marie, by the working of the Holy Ghoſt, [h] that withall he might be the true ſeed of David, [i] like unto his brethren in all things, [k] ſinne excepted.

[d] Ioh. 1, 1. Col. 1, 15. Mat. 16. 16. [e] Rom. 9. 5. 1 Ioh. 5. 20. [f] Ioh. 1, 14. Gal. 4. 4. [g] Mat. 1. 18. Luke 1. 35. [h] Pſ. 132, 11 Acts 2, 30. &c. Rom. 1. 3. [i] Phil. 2. 7. [k] Heb. 4. 15.

36 qu. *What profit takeſt thou, by Chriſts Holy Conception and Nativitie?*

Anſ. That he is our [l] Mediator, &

[l] Heb. 2. 16. 17.

doth cover with his innocencie and perfect holynes my ſinnes, in which I was conceived, that they may not come in the ſight of [m] God.

m Pſ. 32,1. 1 Cor. 1,30. Rom. 8, 34.

15 Lords-day.

37 Queſt. *What beleeveſt thou, when thou ſayſt, He ſuffered? Anſ.*

THat he, all the time of his life, which he led on the earth, but eſpecially at the ende thereof, [n] ſuſteined the wrath of God, both in body and ſoule, againſt the ſin of all mankinde, that he might by his paſſion, as the onely [o] propitiatorie ſacrifice, deliver our body and ſoule from everlaſting damnation, and purchaſe unto us the favour of God, righteouſnes, and everlaſting life.

n 1 Pet. 2. 24 Iſa. 53, 12.

o 1 Ioh. 2 2 Rom. 3, 25.

38 queſt. *For what cauſe ſhould he ſuffer under Pilate, as being his Iudge? Anſ.*

That he being innocent and

condemned [a] before a civill judge, might [b] deliver us from the ſevere judgement of God, which remained for all men.

39 queſt. *But is there any thing more in it, that he was faſtned to the croſſe, then if he had ſuffered any other kinde of death?*

Anſ. There is more: For by this I am aſſured, that he tooke upon himſelfe the curſe, which did lye on me: For the death of the croſſe was [c] curſed of God.

40 queſt. *Why was it neceſſarie for Chriſt to humble himſelfe unto death?* *Anſ.*

BEcauſe the Iuſtice & trueth of God could by no [d] other meanes be ſatisfied for our ſinnes, but by the verie death of the [e] ſonne of God.

41 queſt. *To what ende was he buried alſo?*

Anſ. That thereby he might

a Luke 23, 14 Ioh. 19, 4 Pſ 69.4.
b Gal. 3,13.
c Deut. 21, 23. Gala. 3, 13.
16 *Lords-day*
d Gen. 2,17.
e Heb. 2, 9. 10. Phil. 2, 8.

f Act. 13,29 Ioh. 19,38, &c. make manifeſt, that he f was dead indeed.

42 queſt. *But ſince that Chriſt died for us, why muſt we alſo dye?*
Anſ. Our death is not a ſatisfaction for our ſinnes, but the aboliſhing of ſinne, and our paſſage into g everlaſting life.

g Ioh. 5,24. Phil. 1,23.

43 Queſt. *What other commoditie receive we by the ſacrifice and death of Chriſt?*
Anſ. That by the vertue of his death, our old man is crucified, ſlaine, and h buried together with him, that henceforth evill luſtes & deſires may not i raign in us, but we may k offer our ſelves unto him, a ſacrifice of thanksgiving.

h Rom. 6, 6,7.&c.

i Rom. 6,12

k Ro. 12,1.

44 queſt. *Why is there added, He deſcended into hell?*
Anſ. That in my greateſt pains and moſt grievous tentation, I may ſupport my ſelve with this

comfort,

comfort, that my Lord Ieſus Chriſt hath delivered [l] me, by the unſpeakable diſtreſſes, torments and terrors of his ſoule, into which he was plunged, both before, and then eſpecially, when he hanged on the croſſe, from the ſtraites and torments of hell.

l Iſa. 53, 10. Mat. 27, 46.

17 Lords-day.

45 Queſt. *What doeth the Reſurrection of Chriſt profit us?* *Anſ.* Firſt, by his reſurrection he vanquiſhed death, that he might [m] make us partakers of that righteouſnes, which he had gotten us by his death. Againe we are now alſo [a] ſtirred up by his power to a new life. Laſtly, the reſurrection of our Head Chriſt, is a [b] pledge unto us of our glorious reſurrection.

m 1 Cor. 15 16.

a Rom. 6, 4. Coloſ. 3, 1. &c.

b 1 Cor. 15. Rom 8. 11.

18 Lords-day.

46 qu. *How underſtand you that, He aſcended into heaven.*

Anſwer.

THat Chriſt (his Diſciples looking on) was c taken up from the earth into heaven, and yet ſtill is d there for our ſakes, and will be, untill he come againe to judge the quick and the dead.

c Act. 1, 9. Mar. 16, 19.
d Hebr. 4, 14. Rom. 8. 34 Eph. 4. 10.

47 qu. *Is not Chriſt then with us untill the ende of the world, as he hath promiſed ?*

Anſ. Chriſt is true God, and true man, and ſo according to his e manhoode, he is not now on earth: but according to his f godhead, his majeſtie, his grace, and ſpirit, he is at no time from us.

e Act. 3. 21. Mat. 16, 28. Ioh. 16, 28
f Matt. 28, 20.

48 queſt. *Are not by this meanes the two natures in Chriſt pulled aſunder, if his manhood be not whereſoever his godhead is.*

Anſ. No: For ſeeing his Godhead is incomprehenſible, and

everie where [e] preſent: it followeth neceſſarily, that [f] the ſame is without the bounds of his humane nature, which he tooke to him, and yet is never the leſſe in it, and abideth perſonally united to it.

e Act. 7,49. Mat. 24,30.
f Matt. 28, 20. Ioh. 16, 28. and 17, 11.
Ioh. 3, 13.

49 qu. *What fruit doth the aſcenſion of Chriſt into heaven bring us?* *Anſ.* Firſt, that he [g] maketh interceſſion to his Father in heaven for us. Next, that we have our fleſh in heaven, that we may be confirmed thereby, as by a ſure pledge, that it ſhall come to paſſe, that he who is our head, will [a] lift up us his members unto him. Thirdly, that he [b] ſendeth us his ſpirit in ſteed of a pledge between him and us, by whoſe forcible working we ſeeke after, not earthly, but heavenly things, where he himſelfe is ſitting at the right

g Heb. 9,24 1 Ioh. 2, 2. Rom. 8, 34.
a Ioh. 14, 2. Eph. 2, 6.
b Ioh. 14, 16. 2 Cor. 1, 22. 2 Cor. 5, 5.

hand

hand of God.[c]

c Col. 3,1. Phil. 3,20.

50 Queſt.

Why is it further ſaid, He ſitteth at the right hand of God. *Anſ.*

19 *Lords-day.*

BEcauſe Chriſt therefore is aſcended into heaven, to ſhew[d] there, that he is the head of the church, by whom the Father[e] governeth all things.

d Eph. 1.20. Col. 1.18

e Matt. 28, 18. Ioh. 5, 22.

51 qu. *What profite is this glorie of our Head Chriſt unto us.*

Anſ. Firſt, that through his holy Spirit, he[f] poureth upon us his members, heavenly graces. Then, that he ſhieldeth & [g] defendeth us by his power againſt our enemies.

f Eph. 4,10.

g Pſal. 2,9. Ioh. 10, 28

52 queſt.

What comfort haſt thou by the comming againe of Chriſt to judge the quik and the dead. Anſ.

THat in all my miſeries and perſecutions, [h] I looke, with my head lifted up, for the

h Luke 21, 28. Rom. 8, 23, 24. Pſal. 3,20.

verie

verie ſame, who before yeelded himſelf unto the judgment of God for me, and tooke away all malediction from me, to come Iudge from heaven, to throw all his i and my enemies into everlaſting paines, but to tranſlate k me with all his choſen, unto himſelfe, into celeſtiall joyes, & everlaſting glorie.

i 2 Theſ. 1. 6,7. Matth. 25,41.
k Mat. 25, 34.

OF THE HOLY GHOST.

53 Queſt.

What beleeveſt thou concerning the Holy Ghoſt. Anſ.

20 *Lords-day.*

FIrſt, that he is true and coeternall God with the eternal Father, & the a Sonne. Secondly, that he is alſo given b unto me, to c make me through a true faith partaker of Chriſt & all his benefites

a Gen. 1. 2. Iſa. 48. 16. 1 Cor. 3, 16. b Mat. 28. 19. 2. Cor. 1. 21. c Gal. 3. 14. 1 Pet. 1. 2.

to

d Act. 9,31, e Ioh. 14, 16. 1 Pet 4. 14.

to d comfort me, and to e abide with me for ever.

21 *Lords-day.*

54 que. *What beleeveſt thou concerning the holy and Catholike Church of Chriſt?* *Anſ.*

f Ioh. 10,11 g Gen. 26,4 h Rom. 8, 29. Eph. 1, 10. i Matt. 16, 18. k Iſa. 59,21. l Deut. 10, 14,15. m Act. 13, 48. n 1 Iohn 2, 19. o 1 Cor. 1, 8. 9. Rom. 8,35. &c.

I Beleeve that the Sonne of God f doeth from g the beginning of the world h to the end, gather, defend and i preſerve unto himſelfe by his k ſpirit & word, out of l whole mankinde, a companie m choſen to everlaſting life, and agreeing in true faith: and that I am a lively n member of that companie, and ſo ſhall o remaine for ever.

55 qu. *What meane theſe words, The Communion of Saints?*

a 1 Ioh. 1,3. Rom. 8,32. 1 Cor. 12, 13.

Anſ. Firſt, that all & everie one who beleeveth, are in common a partakers of Chriſt, & all his graces, as being his members. And then, that everie one ought readily and b cheerfully

b 1 Cor. 13. 5. Phil. 2, 4 5,6.

to

to beſtow the gifts and graces, which they have received, to the common commoditie and ſafetie of all.

56 Queſt. *What beleeveſt thou concerning remiſſion of ſinnes?*

THat God, for the ſatisfaction made by [c] Chriſt, hath put out all the [d] remembrance of my ſinnes, and alſo of that corruption within me, wherewith I muſt fight all my life time, and doeth freely endue me with the righteouſnes of Chriſt, that I [e] come not at any time into judgement.

c 1 Ioh. 2, 2. 2 Cor. 5, 19. 21.
d Ier. 31, 34. Pſa. 103, 3. 4, 10, 11. Rom. 8, 1, 2, 3.
e Ioh. 3, 18.

22 *Lords-day.*

57 Qu. *What comfort haſt thou, by the reſurrection of the fleſh?* Anſ. THat not onely my ſoule, after it ſhall depart out of my bodie, ſhall preſently be taken [f] up to Chriſt, but that this my fleſh alſo, being raiſed up by the power of Chriſt, ſhall

f Luke 23, 43. Phil. 1, 23.

be

g 1 Cor. 15. 53. Iob. 19. 25. 26. be againe united to my ſoule, & ſhall be g made like to the glorious body of Chriſt.

58 qu. *What comfort takeſt thou of the article of everlaſting life?* Anſ.

a 2 Cor. 5. 2. 3. 6. Rom. 14. 17 THat for as much as a I feele already in my heart the beginning of everlaſting life, it

b Pſ. 16. 11. ſhall b at length come to paſſe, that after this life I ſhall enjoy full and perfect bliſſe, wherein I may magnifie God for ever;

‡ 1 Cor. 2. 9 which bleſſednes verily, ‡ neither eye hath ſeen, nor eare hath heard, neither hath any man in thought conceived it.

59 Queſt. *But when thou beleeveſt all theſe things, what profit redoundeth thence unto thee?* Anſ.

23 Lords-day. THat I am righteous in Chriſt before God, and an heire of eternall life c.

c Heb. 2, 4. Rom. 1. 17. Ioh. 3. 36.

60 queſt. *How art thou righteous before God?*

Anſ.

Anſ. Onely [d] by faith in Chriſt Ieſus: ſo that, although my conſcience accuſe mee, that I have grievouſly treſpaſſed againſt all the commandments of God & have not [e] kept one of them: and further, am as yet [f] prone to all evill: yet notwithſtanding (if [g] I embrace theſe benefits of Chriſt with a true confidence and perſwaſion of minde) the full and [h] perfect ſatisfaction, righteouſnes and holines of Chriſt, (without any [i] merit of mine, of the meere [k] mercie of God) is [l] imputed and [m] given unto me, and that ſo as if neither I had committed any ſinne neither any corruption did ſticke unto me: yea as if I my ſelf had perfectly [n] accompliſhed that obedience, which Chriſt accompliſht for me.

d Rom. 3. 22 &c. Gal. 2. 16. Ephe. 2. 8. 9.

e Rom. 3, 9. &c.

f Rom. 7. 23

g Rom. 3. 28 Ioh. 3. 18.

h 1 Ioh. 2. 2

i Ro. 3. 24.
k Tit. 3. 5. Eph. 2. 8. 9.
l 1 Ioh. 2. 1.
m Ro. 4. 4. 5. 2. Cor. 5. 19.

n 2 Cor. 5. 21.

61 qu. *Why affirmeſt thou, that*

thou art made righteous by faith onely?

Anſ. Not for that I pleaſe God through the * worthines of my faith: but becauſe onely the ſatisfaction, righteouſnes and holines of Chriſt is my righteouſnes before o God: & I cãnot take hold of it p or apply it unto my ſelf any other way thã by faith.

* 1. Cor. 13. 9. Eph. 2. 8. 9.
o 1 Co. 1. 30. 1 Cor. 2. 2.
p 1 Io. 5. 10.

62 qu. *Why cannot our good works be righteous, or ſome part of righteouſnes before God?* *Anſ.*

24 *Lords-day.*

BEcauſe that righteouſnes which muſt ſtande faſt before the judgement of God, muſt be in all points perfect, and q agreeable to the Law of God: Now our workes, even the beſt of them, are imperfect in this life, and r defiled with ſinne.

q Gal. 3. 10 Deu. 27. 26
r Iſa. 64. 6.

63 qu. *How is it that our good works merit nothing, ſeeing God promiſed that he vvil give a revvard for them,*

both

both in this life, and in the life to come?

Anſ. That reward is not given of merit, but of [f] grace. [f] Luk.17.10

64 qu. *But doth not this doctrine make men careles & profane?*

Anſ. No: For neither can it be, but they, which are incorporated into Chriſt through faith, ſhould bring forth the fruites of [t] thankefulnes. [t] Mat. 7.18 Iohn.15.5.

Of the Sacraments.

65. qu. *Seeing then that onely faith maketh us partakers of Chriſt and his benefites, whence doeth it proceede? Anſ.* 25 Lords-day.

FRom the Holy Ghoſt, who [a] kindleth it in our hearts by the Goſpel, and [b] confirmeth it by the uſe of the Sacraments. [a] Ephe. 2. 8. and 6.23. phil. 1.29. [b] Mat.28.19 Rom. 4. 11.

66 Queſt. *What are the Sacraments?*

Anſ. They are Holy ſignes and ſeales ſet before our eyes, & ordeined of God for this cauſe, that he may declare and ſeale by them the promiſe of his Goſpell unto us, to wit; that he giveth freele remiſſion of ſinnes, and [c] life everlaſting, not only to all in generall, but to every one in particular that beleeveth, for that only ſacrifice of Chriſt wch he accõpliſhed upon the croſſe.

c Ge.17.11. Rom. 4.11. Deut. 30,6. Levi. 6,25. Iſa.6,6.

67 qu. *Doe not then both the word and Sacraments tende to that ende, as to lead our faith unto the ſacrifice of Chriſt finiſhed on the croſſe, as the onely ground of our ſalvation?*

Anſ. It is even ſo. For the Holy Ghoſt teacheth us by the Goſpell, and aſſureth us by the Sacraments, that the ſalvation of all of us, ſtandeth in the holy

ſacrifice of Chriſt d offered for us upon the croſſe. d Rom. 6,3. Gal. 3,27.

68 qu. *How many Sacraments hath Chriſt ordained in the new Teſtament?*

Anſ. e Two, Baptiſme, and the Holy Supper. e 1 Cor. 10. 2,3,4.

OF BAPTISME.

69 queſtion. *How wart thou admoniſhed and aſſured in Baptiſme that thou art partaker of the onely ſacrifice of Chriſt?* *Anſ.* 26 *Lords-day.*

BEcauſe Chriſt a commanded the outward waſhing of water, adjoyning this b promiſe therunto that I am no leſſe aſſuredlie waſhed by his blood and ſpirit from the uncleanneſſe of my ſoule, that is, from all my ſinnes, then I am c waſhed outwardly with water, whereby all the filthineſſe of the bodie uſeth to be purged. a Mat. 28, 19. Acts 2,38. b Mar. 16, 16. Mat. 3, 11. Rom. 6, 3. c Mar. 1,4. Luc. 3,3.

70 qu. *What is it to be waſhed with the blood and Spirit of Chriſt?*

Anſ. It is to receave of God forgivenes of ſins freely for the blood of Chriſt, which he [d] ſhed for us in his Sacrifice on the Croſſe. And alſo to be renued by the holy Ghoſt, and through his ſanctifying of us, to become members of Chriſt, that we may more and more die to ſinne, and [e] live holy and without blame.

d He. 12.24. 1 Pet. 1,2. Apoc. 1.5.

e Ioh. 1, 33. Rom. 6.4. Col. 2.12.

71 qu. *Where doeth Chriſt promiſe us that he will as certainly waſh us with his blood & ſpirit, as we are waſhed with the water of Baptiſme?*

A In the inſtitution of baptiſme; the words whereof are theſe:

[f] *Goe and teach all nations, baptiſing them in the name of the Father, the Son, and the holy Ghoſt.*

[g] *He that ſhall beleeve and be baptiſed ſhall be ſaved: but he that*

f Mat. 28.19

g Mar. 16. 16.

will

will not beleeve, ſhall be damned.
This promiſe is repeated again, whereas the Scripture calleth Baptiſme, *The* [h] *waſhing of the new birth, and* [i] *forgivenes of ſinnes.*

h Tit. 3,5.
i Act. 22. 16.

72 Queſt. *Is then the outward Baptiſme of water the waſhing away of ſinnes? Anſ.*

27 Lords-day.

IT is not: For the [k] blood of Chriſt alone cleanſeth us from all [l] ſinne.

k Mat. 3. 11
1 Pet. 3. 21
l 1 Ioh. 1. 7
1 Cor. 6. 11

73 qu. *Why then doeth the holy Ghoſt call Baptiſme, The waſhing of the newe birth, and forgivenes of ſinnes?*

Anſ. God ſpeaketh ſo not without great cauſe: to wit, not onely to teach us, that as the filth of our body is purged by water, ſo our ſinnes alſo are [m] purged by the blood and ſpirit of Chriſt: but much more to aſſure us by

m Rev. 1. 5
1 Cor. 6. 11

this divine token and pledge, that we are as verily washed from our sinnes with the inward washing, as we are [n] washed by the outward and visible water.

74 qu. *Are infants to be baptised also?* Ans.

What els for seing they belong as well unto the [o] covenant and church [p] of God, as they who are of full age: and seeing also unto them is promised [q] remission of sinnes, by the blood of Christ, and the [r] Holy Ghost, the worker of fayth, as well as unto those of full growth: They are by baptisme to be ingrafted into the Church of God, and to be discerned [s] from the children of infidels, in like sorte, as in the Old Testament was done by [t] Circumcision, in place whereof [v] Baptisme succeeded in the new Testament.

n Mar. 16, 16. Gal. 3, 27.

o Gen. 17, 7. Acts. 2, 39

p 1 Cor. 7, 14. Ioel. 2, 16.

q Mat. 19. 14.

r Luc. 1, 14. 15. Psal. 22. 10. Acts 2, 39.

s Act. 10. 47 1 Cor. 12, 13. and 7. 14.

t Ge. 17, 14.

v Col. 2, 11, 12, 13.

Of the Lords Supper.

75 Queſt. *Hovv art thou in the Lords Supper admoniſhed & vvaranted, that thou art partaker of that onely ſacrifice of Chriſt offered on the Croſſe, and of all his benefites?* Anſ. 28 *Lords-day.*

BEcauſe Chriſt hath commanded me and all the faithfull, to eat of this bread broken, and to drinke of the Cup diſtributed in remembrance of him, with this promiſe [w] adjoyned: Firſt, that his body was as certainly broken & offered for me on the croſſe and his blood ſhed for me, as I behold with my eyes the bread of the Lord broken unto me, and the cup cõmunicated to me: and further, that my ſoule is no leſſe aſſuredly fed to everlaſting life with his body

w Mat. 26, 26, 27, 28. Mar. 14, 22 23, 24. Luke 22. 19, 20. 1 Cor. 10, 16. 17. & 11 23, 24, 25.

which was crucified for us, and his blood which was ſhed for us; then I receive and taſte by the mouth of my body the bread and wine, the ſignes of the bodie & blood of our Lord, received at the hand of the Miniſter.

76 qu. *What is it to eate the body of Chriſt crucified, & to drinke his blood that vvas shed?*

Anſ. Is it not onely to imbrace by an aſſured confidence of minde, the whole paſſion and death of Chriſt, and thereby to [a] obteine forgivenes of ſinnes, and everlaſting life, but alſo by the Holy Ghoſt, who dwelleth both in Chriſt and us, more and more to be [b] united to his ſacred bodie, ſo that though he be in [c] heaven, and we in earth, yet nevertheles are we fleſh of his fleſh, & bone of his [d] bones,

a Ioh. 6. 35. 40. 47. 48. 50. 51. 53. 54.
b Ioh. 6. 55. 56.
c Act. 3. 21. and 1. 9. 10. 11.
1 Co. 11. 26.
d Ephe. 5. 29. 30. 31. 32.
1 Cor. 8. 15. 17. 19.
1 Ioh. 3. 24.

and

and as all the members of the bodie are by one ſoule, ſo are we alſo quickned [e] and guided by one and the ſame ſpirit.

77 qu. *Where hath Chriſt promiſed that he vvill as certainly give his bodie & blood ſo to be eaten and drunken, as they eat this bread broken, and drinke this cup?*

Anſ. In the inſtitution of his Supper, the words whereof are theſe: [f] *Our Lord Ieſus in the night that he vvas betraied, tooke bread, and vvhen he had given thankes, he brake it, and ſaid: Take, eat, this is my bodie, vvhich is broken for you: this doe ye in remembrance of me. Likevviſe alſo he tooke the cup, vvhen he had ſupped, and ſaid,* [g] *This cup is the Nevv Teſtament in my blood:* [h] *This doe, as often as ye*

e Ioh. 6.56. 57.58. Ephe. 4.15. 16.

f 1 Cor. 11. 23. Mat. 26.26. Mar. 14.22. Luc. 22.19.

g Exo. 24.8. Heb. 9.20.

h Exo. 13.9. 1 Cor. 11. 26.

ſhall drinke it, in remembrance of me. For as often as ye ſhall eate this bread, and drinke this cup, ye ſhevv the Lords death till he come.

This promiſe is repeated by S.Paul, when he ſaith i, *The cup of thankeſgiving, wherevvith vve give thankes, is it not the communion of the blood of Chriſt? The breade vvhich vve breake, is it not the communion of the body of Chriſt? For vve that are many, are one bread & one body, becauſe vve al are partakers of one bread.*

i 1 Cor. 10. 16,17.

29 *Lords-day*

78 Queſt. *Are then the bread and vvine, made the very body and blood of Chriſt?* *Anſ.*

NO verily. k But as the water of Baptiſme is not turned into the blood of Chriſt, but is a ſigne & pledge of thoſe things that are ſealed to us in Baptiſme: ſo neither is the bread

k 1 Cor. 10. 1,2,3,4. 1 Pet. 3,21. Ioh. 6, 35, 62,63.

bread of the Lords Supper the very bodie of [l] Chriſt, although according to the maner of Sacraments, & that [m] forme of ſpeaking of them which is uſuall unto the Holy Ghoſt, the bread is called the body of Chriſt.

l 1 Cor. 10. 16. &c. and 11.26,&c.
m Ge.17.10 11, 14 Exo. 12,26 27. 43,48. Act.7.8. Mat.26.26. Mar. 14,24.

79 qu. *Why then doth Chriſt call bread his body, & the cup his blood, or the new Teſtament in his blood: and Paul alſo calleth bread and wine, the communion of the body and blood of Chriſt?*

Anſ. Chriſt not without great conſideration ſpeaketh ſo: to wit, not onely for to teach us, that as the bread and wine ſuſtain the life of the body, ſo alſo his crucified body and bloodſhed are indeed the meat and drink of the ſoule, whereby it is [a] nouriſhed to eternall life: but much more that by this viſible

a Ioh.6.51. 55.56.

signe and pledge he may assure us, that we are as verily partakers of his bodie and blood, through the working of the holy Ghost; as we doe [b] receive by the mouth of our bodie these holy signes in remembrance of him: and further also, that his suffering [c] & obedience is so certainly ours, as though we our selves had suffered punishment for our sinnes and had satisfied God.

b 1 Cor. 10. 16. 17. and 11. 26. 27. 28. Eph. 5. 32.

c Rom. 5. 9. 18. 19. and 8 4.

80 qu. *What difference is there betweene the Supper of the Lord, and the Popish Masse?*

30 Lords-day.

THe Supper of the Lord testifieth to us, that we have perfect forgivenes of all our sinnes [d] for that onely sacrifice of Christ, which himself once fully wrought on the crosse: Then also, that we by the Holy Ghost are graffed [e] into Christ,

d Heb. 7. 27. & 9. 12. 26. Mat. 26, 28. Luk. 22, 19. 20. 2 Cor. 5. 21.

e 1 Co. 6. 17 and 12, 13.

who

who now according to his humane nature, is not on earth, but [f] onely in heaven, at the right hand of his Father, and there will be [g] worſhiped of us: But in the Maſſe it is denyed, that the quick & the dead have remiſſion of ſinnes for the onely paſſion of Chriſt; except alſo Chriſt be daily offred of them by their ſacrificers. Further alſo it is taught, that Chriſt is bodily under the forme of bread and wine, and therefore is to be [h] worſhipped in them. And ſo the very foundation of the Maſſe is nothing els than an utter [i] deniall of that onely ſacrifice and paſſion of Chriſt Ieſus, & an accurſed idolatrie.

f He. 1. 3. & 8, 1, &c.

g Ioh. 4. 21. 22, 23. Col. 3, 1. Phil. 3. 20. Luc 24, 52. 53. Act. 7. 55.

h In canone Miſſæ: item de conſecra. diſtinct. 2. Can. Ego Berengarius

i Iſa. 1. 11--14. Mat. 15. 9. Col. 2. 22. 23. Ie. 2. 13.

81 Queſt. *Who are to come unto the Table of the Lord?*

Anſ. They onely who are truely ſorrowfull [a], that they have offen-

a Mat. 5, 3. 6. Luc. 7. 37. 38. and 15. 18, 19.

offended God by their ſins: and yet truſt that thoſe ſins are pardoned them for Chriſtes ſake: & what other infirmities [b] they have, that thoſe are covered by his paſſion & death, who alſo [c] deſire more & more to go forward in faith & integritie of life. But hypocrites, & they who do not trulie repent, do eate & [d] drinke damnatiõ to themſelves.

b 2 Cor. 13, 5.

c Pſal. 116 12, 13, 14. 1 Pet. 2, 11. 12.

d 1 Cor. 10. 20, &c. and 11, 28 &c. 1 Tit. 16. Pſa. 50, 15, 16.

82 Queſt. *Are they alſo to be admitted to this ſupper, who in confeſſion and life declare themſelves to be infidels and ungodly?*

Anſ. No: For by that meanes the covenant of God is profaned, [e] and the wrath of God is ſtirred up againſt the whole aſſemblie. Wherfore the church by the commandement of Chriſt [f] and his Apoſtles, uſing the keyes of the kingdome of heaven, ought to drive them from

e 1 Cor. 10. 21. and 11 30, 31. Iſa. 1, 11. 13 Ier. 7, 21. Pſal. 50. 16 22.

f Mat. 18.

from this Supper, till they ſhall repent and change their manners.

OF THE KEYES.

83 Qu. *What art the* g *Keyes of the Kingdome of heaven?* Anſ. 31 *Lords-day.*

PReaching h of the Goſpell, and Eccleſiaſticall diſcipline i: by which heaven is opened to the beleevers, and is ſhut againſt the unbeleevers.

g Mat. 16. 19.
h Ioh. 20. 23
i Mat. 18. 15--18.

84 queſt. *How is the Kingdome of heaven opened and ſhut by the preaching of the Goſpell.*

Anſ. When by the commandement of k God it is publikely declared to all & everie one of the faithfull, that all their ſins are pardoned them of God, for the merite of Chriſt, ſo often as they l embrace by a lively faith the promiſe of the goſpell: but

k Mat. 28. 19.
l Ioh. 3. 18. 36. Mar. 16. 16.

contrarily is denounced to all Infidels and hypocrites, that ſo long the wrath of God & everlaſting [m] damnation doth lie on them, as they [n] go on in their wickedneſs: according to which teſtimonie of the Goſpell, God will judge them as well in this life, as in the life to come.

m 2. The. 1. 7,8,9.
n Ioh. 20.21 22.23. Mat. 16 19. Rom. 2,2. 17.

85 Queſt. *How is the Kingdome of heaven opened and ſhut by Eccleſiaſticall diſcipline?*

Anſ. When according [o] to the commandement of Chriſt, they who in name are Chriſtian, but in their doctrine and life, ſhewe them ſelves [p] ſtrangers from Chriſt, after they have beene ſometime admoniſhed, will not depart from their errors & wickednes, are made knowen [q] into the church, or to them [r] that are appointed for that matter, and purpoſe, of the Church:

o Mat. 18, 15.
p 1. Cor. 5. 12.
q Mat. 18. 15,18.
r Rom. 12. 7.8 9. 1. Cor. 12. 28. 1. Tim 5,17.

and if neither then they obey their admonition, [s] are of the ſame men, by forbidding them the Sacraments, ſhut out from the Congregation of the Church, and by God himſelfe, out of the kingdome of heaven: And againe, if they profeſſe, and indeed declare amendement of life, are [t] receiued as members of Chriſt and his Church.

[s] 2. Theſ. 3, 14. Mat. 18. 17. 2. Ioh. 10. 11. 1. Cor. 5, 3. 4, 5.

[t] 2. Cor. 2. 6. 7, 8, 10, 11. Luk, 15, 18.

Queſt. *Where is this rule of diſcipline ſet downe in the holy ſcripture?*

Anſw. Matth. 18, 15--20.

Moreouer, if thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother. But if hee heare thee not, take yet with thee one or two, that by the mouth of

two or three witnesses every word may be confirmed. And if he refuse to heare them, tell it unto the Church: if he refuse to heare the Church also, let him be unto thee as an heathen and a Publicane. Verily I say unto you, Whatsoever ye binde on earth, shall be bound in heaven, and whatsoever yee loose on earth, shall be loosed in heaven. Verily I say unto you, that if two of you shall agree on earth upon any thing, watsoever they shall desire, it shall be given them of my Father which is in heaven.

For where two or three are gathered together in my Name, there am I in the mids of them.

THE THIRD PART,

Of mans Thankfulnes.

86 Queſtion.

When as we are delivered from all our ſinnes and miſeries, without any merit of ours, by the mercie of God, onely for Chriſts ſake: for what cauſe are we to doe good workes?

32 Lords-day.

Anſwer.

BEcauſe, after that *Chriſt* hath redeemed us with his blood, he renueth us alſo by his ſpirit to the image of himſelfe: that we receiving ſo great benefites, ſhould ſhew our ſelves all our life time, [a] thankfull to God, and [b] honor him. Secondly, that every of us may be [c] aſſured of his faith, by his fruit. And

a 1 Cor. 6. 19. 20. Ro. 6. 13. & 12. 1. 2. 1 Pet. 2. 5, 9, 10.
b Mat. 5. 16. 1 Pet. 2. 12.
c 2 Pet. 1. 10. Gal. 5. 6. 24.

laſtly, that by our honeſt and good converſation we may winne d other unto Chriſt.

d 1 Pe. 3, 1, 2 Mat. 5. 16. Rom 14, 19.

87 qu. *Cannot they then be ſaved which be unthankfull, and remaine ſtill careleſly in their ſins and not converted from their wickednes unto God?*

Anſ. By no meanes. For, as the ſcripture beareth witnes e, neither unchaſt perſons, nor Idolaters, nor adulterers, nor theeves, nor covetous men, nor drunckards, nor ſlaunderers, nor robbers, ſhall enter into the Kingdome of God.

e 1. Cor. 6, 9, 10. Ephe. 5, 5. 1. Iohn 3, 14, 15. Gal. 5, 21.

33 *Lords-day.*

88 Queſt. *Of what parts conſiſteth the converſion of men unto God?*

IT conſiſteth of the f mortifying of the old man, and the quickning of the new man.

f Rom. 6, 4, 5, 6. Eph. 4, 22, 23. Coloſ. 3, 5. 1 Cor. 5, 7.

89 queſt. *What is the mortifying of the old man?*

Anſ. To be truely & g hartily

g Pſal. 51, 3, 8, 17. Luk. 15. 18. Rom. 8, 13. Ioel 12, 13.

ſorrie

ſorrie that thou haſt offendes God by thy ſinnes, and dayly more and more to hate and eſchew them.

90 queſt. *What is the quickening of the new man?*

Anſ. True joy in God through Chriſt [h], and an earneſt and readie [i] deſire to order thy life according to Gods will, & to doe all good workes.

91 queſt. *What are good workes?*

Anſ. Thoſe onely which are done by a true [k] faith, according to [l] Gods law, and [m] are referred onely to his glorie: & not thoſe which are imagined by us, as ſeeming to us to be right and good, or which are [n] delivered and commanded by men.

92 Qu. *Which is the Law of God?*

Anſ. *God ſpake* [o] *all theſe Words:*

I Am the Lord thy God, which hath brought thee out of the Land of

h Rom. 5,1. 2. & 14. 17, Iſa. 57, 15.
i Ro. 6. 10, 11. 1. Pet. 4. 2. Gal. 2, 20.
k Rom. 14. 23.
l 1. Sam. 15. 22. Eph, 2. 10.
m 1. Co. 10. 31.
n Deute. 12. 32. Ezech. 20, 18. Matt. 15. 9.

34 *Lords-day*

o Exod. 20. Deut. 5.

Egypt, out of the house of bondage.

I. Com. *Thou shalt have no other Gods in my sight.*

II. Com. *Thou shalt not make to thy selfe any graven image, nor the likenes of any thing that is in heaven above, or in the earth beneath, or in the vvater under the earth. Thou shalt not bovve do vvne to them, nor vvorship them: for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate me, and shevv mercie unto thousandes of them that love me, and keepe my Commandements.*

III. Com. *Thou shalt not*

take

take the name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his name in vaine.

IV. Com. *Remember thou keepe holy the Sabbath day, ſixe dayes ſhalt thou labour, and doe all that thou haſt to doe, but a ſeaventh day is the Sabbath of the Lord thy God, in it thou ſhalt doe no manner of vvorkes, thou, and thy Sonne, and thy Daughter, thy man ſervant, and thy maide ſervant, thy cattel, and the Stranger that is vvithin thy gates. For in ſixe dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeaventh day, vvherefore the Lord bleſſed*

the ſabbath day, and hallowed it.

V. Com. *Honour thy Father and thy Mother, that thy dayes may be long in the land, vvhich the Lord thy God giveth thee.*

VI. Com. *Thou ſhalt do no murther.*

VII. Com. *Thou ſhalt not commit adulterie.*

VIII. Com. *Thou ſhalt not ſteale.*

IX. Com. *Thou ſhalt not beare falſe vvitneſſe againſt thy neighbour.*

X. Com. *Thou ſhalt not covet thy neighbours houſe, nor his vvife,*

wife, nor his ſervant, nor his maide, nor his oxe, nor his aſſe, nor any thing that is his.

93 queſt. *How are the Commandements devided?*

Anſ. Into two [a] tables, whereof the [b] former delivered in four commandements, how we ought to behave our ſelves towards God: The latter delivered in ſix commandements, what duties we owe unto our neighbour.

a Exo. 34, 28, 29. Deut. 4 13. & 10, 3, 4.
b Mat. 22. 37, 38, 39.

94 queſt. *What doth God require in the firſt Commandement?* *Anſ.* THat, as dearly as I tender the ſalvation of my owne ſoule, ſo earneſtly ſhould I ſhunne and flye all idolatrie [c], ſorcerie, [d] enchantements, ſuperſtiton, [e] praying to ſaints, or any other creatures: and ſhould rightly [f] acknowledge the

c 1 Cor. 6, 9. 10. and 10, 7, 14.
d Lev. 19, 41. Deu. 18. 10, 11, 12,
e Mat. 4, 10. Rev. 19. 10.
f Ioh. 17, 3.

g Iere. 17. 5,7.
h He. 10.36. Col. 1. 11. Ro. 5, 3, 4. Phil. 2. 14.
i 1 Pe. 5. 5. 6.
k Pſ. 104. 27 Iſa. 45. 7. Iam. 1. 17.
l Deut. 6. 5. Mat. 22. 37.
m Deu. 6. 2. Mat. 10. 28.
n Mat. 4. 10.
o Mat. 5. 29. 30. Act. 5. 29. Mat. 10. 37.
p Mat. 5. 19.
q 2 Chr. 16. 12. Phil. 3. 19. Gal. 4. 8. Ephe. 2. 12.

the onely and true God, g truſt in him alone, h ſubmit & ſubject my ſelfe unto him with all i humilitie and patience, k look for all good things from him alone, & laſtly with the entire affection of my heart l love, m reverence, & n worſhip him: ſo that I am readie to renounce o and forſake all creatures rather, then to p commit the leaſt thing that may be againſt his will.

95 queſt. *What is Idolatrie?*

Anſ. It is in place of that one God, or beſides that one and true God, who hath manifeſted himſelfe in his worde, to make or imagine, and account any other thing, wherein thou repoſeſt thy q hope and confidence.

35 *Lords-day.*

a Deu. 4. 15. Iſa. 40. 18. Rom. 1. 23. &c. Acts, 17, 29.

96 Queſt. *What doeth the ſecond Commandement require?* Anſ.

THat wee ſhould not a expreſſe or repreſent God by

any

any image, or ſhape & figure, or worſhip [b] him any otherwiſe then he hath commanded in his word himſelf to be worſhipped.

b 1 Sa. 15. 23. Deu. 12, 30.

97 qu. *May there then at all any images or reſemblances of things be made?*

Anſ. God neither ought * nor can be repreſented by any meanes: and for the creatures, although it be lawfull to expreſſe them, yet God forbiddeth notwithſtanding their images to be made or had, as thereby to worſhip or [c] honor either them, or God by them.

*Deu. 4. 15. 16. Iſa. 46. 5. Rom. 1. 23.

c Ex. 23. 24. and 34. 13. 14. Nu. 33. 52. Deu. 7. 5.

98 qu. *But may not Images be tolerated in Churches, which may ſerve for bookes unto the common people?*

Anſ. No: For it is not ſeemely that wee ſhould be wiſer then God, who will have his church to be [d] taught with the lively preaching of his worde, and not

d 2 Ti. 3. 16. 2. Pet. 1. 19.

not with dumbe [e] images.

99 qu. *What doeth God decree in the third Commandement?* *Anſ.* THat not onely by curſing or [f] forſwearing, but alſo by [g] raſh ſwearing we ſhould not uſe his name deſpitefully or unreverently: neither ſhould by ſilence or connivence be partakers of thoſe horrible ſinnes in others: But that we uſe [h] the ſacred and holy name of God ever with great devotion and reverence: that he may be [i] worſhipped & honoured by us with a true and ſtedfaſt [k] confeſſion and [l] invocation of his name, and laſtly in all [m] our words and actions whatſoever.

100 queſt. *Is it then ſo grievous a ſinne by ſwearing or banning, to take the name of God in vaine, as that God is alſo angrie with them, who, as much as in them lyeth, do*

not

e Ier. 10, 1. &c. Hab. 2. 18, 19.

36 *Lords-day.*

f Lev. 24, 11. and 19, 12.

g Mat. 5, 37. Lam. 5, 12.

h Iſa. 45, 23, 24.

i Rom. 2, 24. 1 Tim. 6, 1.

k Mat. 10, 32.

l 1 Tim. 2, 8

m Col. 3, 16, 17.

not forbid or hinder it?

Anſ. Surely moſt [n] grievous. For neither is there any ſinne greater, or more offending God, then the deſpiting of his ſacred name. Wherefore alſo he would [o] have this ſinne to be puniſhed with death.

n Lev. 5, 1.

o Levit. 24. 15.

101 Queſt. *May a man ſweare alſo religiouſly and lawfully by the name of God?* *Anſ.*

37 *Lords-day.*

HE may: when as either the Magiſtrate exacteth it, or otherwiſe, neceſſitie requireth by this meanes the [“] faith and trueth of any man, or thing, to be ratified & eſtabliſhed: where by both the glorie of God may be advanced, and the ſafetie of others procured. For this kind of ſwearing is [“] ordained by Gods word, and therefore was well [p] uſed of the Saints, both in the old and new Teſtament.

“ Exo. 22. 11. Neh. 13, 25.

“ Deut. 6, 13. Heb. 6, 16.

p Ge. 21. 24. Ioſ. 9, 15, 19. 1 Sam. 24, 22. 2. Cor. 1, 23. Rom. 1, 9.

102 queſt. *Is it lawfull to ſweare by Saints or other creatures?*

Anſ. No: For a lawfull outh is an invocation of God, whereby we deſire, that he, as the onely ſearcher of hearts, beare witnes unto the trueth, and puniſh the ſwearer, if he wittingly [q] ſweare falſly. But this honor [r] agreeth to no creature.

q 2 Cor. 1. 23.
r Mat. 5. 34. 35.

38 *Lords-day.*

103 Queſt. *What doeth God command in the fourth commandement?*

FIrſt, that the miniſterie of the Goſpell, and the ſcholes of learning ſhould [s] be maintained: and that I, eſpecially on the Sabbath [t], frequent ſtudiouſly divine aſſemblies; [v] hear the word of God diligently; uſe the [x] Sacraments, [y] joyne my prayers with the publike prayers of the aſſemblie; & beſtow ſomething, according to my abilitie, [z] on the poore. And further,

s Tit. 1, 5. 1 Tim. 3. 14. 1 Cor. 9. 11. 2 Tim. 1. 2. and 3. 15.
t Pſ. 68. 26. & 40. 9. 10. Act. 2, 42. 46.
v 1 Cor. 14. 19. 29. 31.
x 1 Cor. 11. 33.
y 1 Tim. 2. 1.
z 1 Co. 16. 2

further, that all my life I be free from miſdeedes and evill actions, yeelding unto the Lord, that he may by his holy ſpirit work in me his work; and ſo I may * beginne in this life, that everlaſting Sabbath.

* Iſa.66,23.

104 qu. *What doeth God enioyne in the fifth commandement?* Anſ. 39 *Lords-day.*

THat we yeelde due honor, love, and faithfulneſſe to our parents, and ſo to all, who beare rule over us, and ſubmit our [a] ſelves with ſuch obedience as is meete, to their faithfull commandements and chaſtiſements: And further alſo, that by our patience we beare and [b] ſuffer their vices & manners, ever thinking with our ſelves, that God will [c] governe and guide us by their hand.

a Ephe.6,1, 2. &c. col. 3, 18, 20. Eph. 5. 22. Rom. 1. 31.
b Prov.23. 22. 1 Pet.2. 8.
c Epheſ. 6. 4. 9. Col.3. 19. 21. Ro. 13. Mat.22. 21.

105 queſt. *What doeth God exact in the ſixt commandement?* Anſ. 40 *Lords-day.*

THat neither in thought, nor in geſture, much leſſe in deed, I reproach, or hate, or harme, or [d] kill my neighbour, eyther by my ſelfe, or by another; but [e] caſt away all deſire of revenge. Furthermore, that I hurte [f] not my ſelfe, or caſt my ſelfe wittingly into any danger. Wherefore alſo, that murthers may not be committed, he hath armed [g] the Magiſtrate with the ſworde.

d Mat. 5,21. 22. Gen. 9, 6. Mat. 26, 52.
e Ephcſ. 4. 26. Rom. 12, 19. Mat. 5.39.40.
f Rom. 13. 14. Col. 2. 23.
g Gen. 9, 6. Mat. 26.52. Rom. 13,4

106 qu. *But this Commandement ſeemeth to forbid murther onely.*

An. But in forbidding murther, God doth further teach, that he hateth the roote and cauſe of murther, to wit, [h] anger, [i] envie, hatred [k] and deſire of revenge, and doth [l] account them all for murther.

h Iam. 1,20. Gal. 5,20.
i Ro. 1, 29.
k 1 Ioh. 2,9.
l 1 Iohn. 3, 15.

107 queſt. *Is it not enough then, that we kill no man, in ſuch ſorte, as*

hath

hath been ſaid?

Anſ. It is not enough: For when God condemneth anger, envy, hatred, he requireth that wee love [m] our neighbour as our ſelves, and that we uſe [n] humanitie, lenitie, courteſie, [o] patience, & [p] mercie towards him, and [q] turne away from him, as much as we may, whatſoever may be hurtfull unto him. In a word, that we be ſo affected in minde, as that we [r] ſtick not to doe good unto our enemies.

m Mat. 22. 39. & 7, 12.
n Ro. 12, 10
o Eph. 4, 2. Gal. 6. 1, 2. Math. 5, 5. Ro. 12. 18.
p Exo. 23, 5.
q Math. 5, 44, 45.
r Rom. 12, 20.

108 qu. *What is the meaning of the ſeaventh Commandement?* Anſ. THat God hath in [ſ] execration all uncleannes and filthines, and therefore we alſo muſt utterly [t] hate and deteſt it, and contrariwiſe live temperately, modeſtly, and [v] chaſtly, whether we [x] live in holy wedlocke, or in ſingle life.

41 *Lords-day.*

ſ Levit. 18, 27.

t Iud. 22, 23.
v 1 Theſ. 4, 3, 4.
x Heb. 13, 4. 1 Cor. 7, 4, 9.

109 queſt. *Forbiddeth God nothing els in this commandement, but adulterie, & ſuch kindes of uncleannes?* *Anſ.* Seeing both our bodie and ſoule are the temples of the holy Ghoſt, God will have us to poſſeſſe both in puritie and holines. And therefore he wholly forbiddeth all deedes, geſtures, [y] wordes, thoughts, [z] filthie luſtes, and whatſoever [a] entiſeth a man unto theſe.

y Ephe. 5. 3. 1 Cor. 6 18
z Mat. 5. 28
a Eph. 5. 18. 1 Cor. 15. 33.

110 Qu. *What doeth God forbid in the eight commandement?* Anſ. NOt onely thoſe [b] theftes, & [c] robberies, which the Magiſtrate puniſheth: but by the name of theft he comprehendeth whatſoever evill craftes, fetches and deviſes, whereby we ſeeke after other mens goods, and endeavour by force, or with ſome ſhew of right, to [d] convey them over unto our ſelves: of

42 *Lords-day.*

b 1 cor. 6. 10.
c 1 cor. 5. 10.

d Luc. 3. 14 1 Theſ. 4, 6.

which

which ſorte are falſe [e] weightes, falſe elns, uneven [f] meaſures, deceitfull marchandiſe, counterfeit coine, [g] uſurie, or any other way or meanes of furthering our eſtate, which God hath forbidden. To theſe wee may adde all [h] covetouſnes, and the manifold waſte and abuſing of Gods gifts.

e Pro. 11, 1.
f Eze. 45, 9. 10, 11.
Deu. 25. 13.
g Pſal. 15 5.
Luc. 6, 35.
h 1 cor. 6, 10.

111 queſt. *What are thoſe things which God here commandeth?*

Anſ. That to my power I help & further the commodities and profit of my neighbour: and that I ſo deale with him, as I would [i] deſire to be dealt with my ſelfe: & that I doe my owne work painfully, and faithfully, that I [k] may thereby helpe others alſo, who are diſtreſſed with any neede or calamitie.

i Mat. 7, 12.
k Pro. 5, 16.

112 que. *What doeth the ninth commandement exact?* Anſ.

43 *Lords-day.*

l Prov. 19, 5, 9. and 21. 28.
m Pſa. 15, 3.
n Rom. 1. 29.
o Mat. 7, 1. &c. Luk. 6. 37.
p Ioh. 1, 44.
q Prov. 12. 22. & 13, 5.
r 1 Cor. 13. 6. Eph. 4, 25.
ſ 1 Pet. 4, 8.

THat I beare no falſe [l] witneſſe againſt any man: neither [m] falſifie any mans wordes, neither backbite or [n] reproach any man, nor [o] condemne any man raſhly or unheard, but avoid and [p] ſhunne with all carefulnes all kinde of lies, and deceipt, as the proper [q] workes of the divell: except I mean to ſtir up againſt me the moſt grievous wrath of God. And that in judgements and other affaires I follow the trueth, & freely and conſtantly profeſſe [r] the matter, as it in deed is: & moreover, defend and [ſ] encreaſe as much as in me lyeth, the good name and eſtimation of others.

44 Lords-day.

113 Queſt. *What doth the tenth commandement forbid?* Anſ.

THat our hearts be not at any time moved by the leaſt deſire, or cogitation, againſt any com-

commandement of God: but that continually and from our heart we deteſt all ſin, and contrarily, [t] delight in all righteouſnes.

[t] Rom. 7. 7, &c.

114 queſt. *But can they who are converted unto God, perfectly obſerve and keepe theſe Commandements?*

Anſ. No: but even the holyeſt men as long as they live have onely ſmall beginnings of this [v] obedience: yet ſo, that they begin [x] with an earneſt and unfained deſire and endeavour, to live, not according to ſome onely, but according to all the Commandements of God.

[v] Rom. 7, 14.
[x] Rom. 7, 22. 15. &c. Iam. 2, 10.

115 qu. *Why will God then have his law to be ſo exactly and ſeverely preached, ſeeing there is no man in this life, who is able to keepe it?*

Anſ. Firſt, that all our life time wee more and more [a] acknowledge the great proneneſſe of

[a] 1 Ioh. 1, 9. Pſal. 32, 5.

our nature to ſin, & ſo much the more greedily [b] deſire remiſſion of ſins & righteouſnes in Chriſt: ſecondly, that we alwaies [c] earneſtly ſeeke for, & crave of the Father the grace of his holy ſpirit, whereby we may daily more & more be renued to the image and likeneſſe of God, untill at length after wee are departed out of this life, we may joyfully attaine unto that perfection, which is propoſed unto us.

[b] Rom. 7, 24.

[c] 1 cor. 9, 24. Phil. 3, 12, 13, 14.

OF PRAYER.

45 *Lords-day*

116 queſt. *Wherefore is prayer neceſſarie for Chriſtians?* Anſ. Becauſe it is the chiefe parte of that [d] thankfulneſſe which God requireth of us. And alſo becauſe God giveth them onely his grace

[d] Pſal. 50, 15.

grace and holy ſpirit, who with unfaigned gronings begge them continually of him, and [e] yeelde him thankes for them.

e Mat. 7, 7. 8. Lu. 11, 9. 13. Mat. 13. 12. Pſal. 50. 15.

117 queſt. *What is required unto that prayer, which ſhall pleaſe God, and be heard of him?*

Anſ. That we aske of the onely true God, who hath [a] manifeſted himſelfe in his word, all things, which he hath commanded to be asked [b] of him with a true affection and deſire of our heart, and through an inward [c] feeling of our need and miſerie, [d] caſt our ſelves downe proſtrate in the preſence of his divine Majeſtie: & [e] build our ſelves on this ſure foundation, that we, though unworthy, yet for Chriſts ſake, are certainly [f] heard of God, even as he hath [g] promiſed us in his word.

a Ioh. 4, 22.

b Ro. 8. 26. 1 Ioh. 5, 14. c Ioh. 4. 23. 24. Pſa. 145. 18. d 2 chron. 20. 12. e Pſal. 2. 11. & 34. 18. 19. Iſa. 66. 2. f Ro. 10. 14. & 8. 15. 16. Iam. 1. 6. &c g Ioh. 14. 13 Dan. 9. 17. 18. Mat. 7. 8. Pſal. 143. 1.

118 queſt. *What are thoſe things, which he commandeth us to aske of him?*

h Iam. 1, 17. Mat. 6, 33.

Anſ. All h things neceſſarie both for ſoule and bodie: which our Lord Ieſus Chriſt hath compriſed in that prayer, which him ſelfe i hath taught us.

i Mat. 6, 9. 10. &c. Luke 11, 2. &c.

119 queſt. *What prayer is that?*

" Mat. 7, 9, 10, 11.

Anſ. OVr " *Father, vvhich art in heaven:*

1. *Hallovved be thy Name.*
2. *Thy kingdome come.*
3. *Thy vvill be done in earth, as it is in heaven.*
4. *Give us this day our daily bread*
5. *And forgive us our treſpaſſes, as vve forgive them, that treſpaſſe againſt us.*
6. *And lead us not into temptation: But deliver us from evill.*

For thine is the kingdome, the powver, and the glorie, for ever, and ever. Amen.

120 Queſt. *Why doeth Chriſt teach us to call God,* Our Father? *Anſ.* 46 *Lords-day.*

Matt. 6, 9.

THat preſently in the verie entrance and beginning of the prayer, he might ſtirre up in us ſuch a reverence and confidence in God, as is meete for the ſonnes of God; which muſt be the ground and foundation of our prayer: to wit, that God through Chriſt is made our Father, and will much leſſe denie unto us thoſe things, which we aske of him with a true faith, then our parents " denie unto us earthly things. " Mat. 7, 9, 10, 11. Luk. 11. 11. Eſa. 49, 15.

121 qu. *Why is that added:* which art in heaven? *Anſ.*

That we | conceive not baſely or carnally of Gods heavenly | Ier. 23. 24. Act. 17, 24.

Majeſtie:

Majeſtie: & alſo that we [m] looke for & expect from his omnipotencie, whatſoever things are neceſſarie for our ſoule & body.

m Rom. 10. 12.

47 *Lords-day.*

122. que. *What is the firſt petition?*

Anſ. *Hallowed be thy name*: that is, grant us firſt to knowe [n] thee aright, & to worſhip, & [o] magnifie thy almightineſſe, goodnes, juſtice, mercie, and trueth ſhyning in all thy works. And further alſo, direct our whole life, thoughts, words, and works to this end, that thy moſt holy name be not reproached for us, but rather be [a] renowmed with honor & praiſes.

Mat. 6. 9.
n Joh. 17. 3. Ie. 9. 23, 24. Mat. 16. 17. Iam. 1. 5.
o Pſal. 119. 137. 138. Luke 1. 46. Pſ. 145. 8. 9.

a Pſ. 115. 1. and 71. 8.

48 *Lords-day.*

123 qu. *What is the ſecond petition?*

Anſ: *Let thy kingdome come*: that is, rule us ſo by thy word and ſpirit, that we [b] may humble and ſubmit our ſelves more and more unto thee: preſerve and increaſe thy [c] church;

Mat. 6. 10.
b Mat. 6. 33. Pſal. 119. 5.
c Pſ. 51. 18.

deſtroy

deſtroy the[d] works of the divell and all power that lifteth up it ſelfe againſt thy Majeſtie: make all thoſe counſails fruſtrate and void, which are taken againſt thy word, untill at length thou raigne[e] fully and perfectly, when thou ſhalt be[f] all in all.

d 1. Ioh. 3. 8. Rom. 16. 20

e Rev. 22. 17. 20.

f 1. Cor. 15. 28.

49 *Lords-day.*

124 queſt. *What is the third petition?* Anſ.

Mat. 6. 10.

THy *will be done in earth, as it is in heaven:* that is, grant that we and all men renouncing and forſaking[g] our owne will, may readily and without any grudging[h] obey thy will, which is onely holy: and that ſo everie of us may faithfully and chearfully[i] performe that duetie and charge which thou haſt committed unto us, even as the bleſſed Angels doe in[k] heaven.

g Ma. 16. 24. Tit. 2. 12.

h Lu. 22. 42.

i 1 Co. 7. 24. Eph. 4 1.

k Pſ. 103. 20

125 queſt. *What is the fourth petition?* Anſ.

50 *Lords-day.*

Give

Matt. 6. 11. *Give us this day our daily bread:* that is, Give unto us all

l Pſal. 145. 15. Mat. 6, 25. &c. things which are l needefull for this life, that by them we may acknowledge and confeſſe thee to be the onely fountaine from

m Act. 17, 25. and 14, 17. whence all good things m flow, and all our care & induſtrie, and even thine owne gifts to be

n 1 Cor. 15. 58. Deut. 8. 3. Pſal. 127. 1,2. unhappie and n noiſome unto us, except thou bleſſe them. Wherefore, grant, that turning our truſt away frō all creatures,

o Pſ. 62, 11. and 55, 22. we o place it in thee alone.

51 *Lords-day.* 126 qu. *What is the fifth petition?*

Mat. 6, 12. Anſ. *Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us:* That is, even for the blood of Chriſt do not im-

o Pſa. 51, 1. 1 Ioh. 2, 1. 2. pute o unto us moſt miſerable and wretched ſinners, all our offences, neither that corruption, which ſtill cleaveth unto us: even as we alſo feele this

teſtimo-

teſtimonie of thy grace in our hearts, that we ſteadfaſtly purpoſe unfeignedly frō our heart, to p pardon & forgive all thoſe, who have offended us.

p Mat 6, 14. 15.

127 qu. *What is the ſixth petition?*

52 *Lords-day*

Anſ. *Lead us not into temptation, but deliver us from evill:* That is, becauſe we our ſelves are ſo feeble and weake by nature, that we q cannot ſtand ſo much as one moment or inſtant; and our moſt deadly enemies, r Satan, the ſ world, & our owne t fleſh, doe inſtantly oppugne and aſſault us: uphold thou us, and eſtabliſh & ſtrengthen us by the might of thy ſpirit, that we may not in this ſpirituall combat v yeelde as vanquiſhed, but may ſo long ſtoutly withſtand them, untill at length we x get the full and perfect victorie.

Mat. 6. 13.

q Ioh. 15, 5. Pſ. 103, 14.

r 1 Pet. 5, 8. Eph. 6, 12,

ſ Iohn 15. 19.

t Rom. 7, 23. Gal. 5, 17.

v Mat. 26 41. Mar. 13 33.

x 1 Theſ. 3, 13, & 5, 23.

128 queſt. *How concludeſt thou this prayer?* Anſ.

Mat. 6. 13. FOr *thine is the Kingdome, the power, and the glorie, for ever:* that is, we aske & crave all theſe things of thee, becauſe, ſeeing both thou art our king, and art almightie, thou art both willing and able to y give them all unto us. And theſe things we therefore aske, that out of them, not to us, but unto thy holy name, all glorie may z redound.

y Ro. 10 12
2 Pet. 2. 9.

z Ioh. 14. 13
Pſal. 115. 1.
Ier. 33. 8. 9.

129 queſt. *What meaneth this particle* AMEN?

Anſ. That the thing is ſure and out of doubt. For my prayer is much more certainly heard of God, then I feele in my hearte, that I unfaignedly * deſire the ſame.

*2 cor. 1. 20
2 Tim. 2. 13.

FINIS.